

ADAHOOŃIŁIGII

THE NAVAHO LANGUAGE MONTHLY

VOL. 4 NO. 5

WINDOW ROCK, ARIZONA

MARCH 1, 1949

DINÉ BIDE DAADZAAZGO CHIDÍ NAAT'A'Í BIKÁÁ'DĚĚ' BICH'I' BIDAĤ 'ADA'IIS'NIL

Yas Nitt'ees wolyéego ndíziděě biyi' t'áá 'áháq̃h nahalingo nídichxiitgo yaa ndiidzá. 'Áko t'óo deg yoot'jĩtgo hodeeshzhiizh. 'Aa-dóo bił ndiyokígíí 'índa da'nítiin yěěgóo dádei-deeztsigo doo bił' na'aldeeh da hazlǵǵ'. Kót'ée-

t'ēii da bidah 'adeidiyoonit biniyē. Kódzaa dóo t'áadoo díkwii da yitkaahí chidí naat'a'í danitsaaígíí tseebiits'áadah shóozt'e'go Phoenix hoolyéedi 'átah 'álya. Wáashindoon yá ndaalnishii 'éi t'oh waa'í bida'ast'ónígíí t'óo

BĚEGASHII BEE ŁÁ'Í 'IDLÍNÍGÍÍ 'ANISHTAH

Mrs. Tully Sage

Mexican Springs — Gallup, New Mexico

Hastiin Ch'il Haajini (Chief Manuelito) wolyéé nt'ée' shináí. T'áadoo le'é yá'át'ēehgo bee da'iinánii Wáashindoon yinaha'áa shǵǵ yótq'ii 'óolyéé nt'ée'. 'Áko shí dó' Wáashindoon hoo'áakii shít yá'át'ēéh nisingo baa ntšeskees. Biniinaa shq' dó' haa dashizhdoolíí. 'Éi baq díí Naakaii Bito' hoolyéegi 'iná'ázt'i' góne' bēégashii 'atah séłniligíí t'áá łáhagi 'át'ēego haa nízahjǵ' da yínishtq' dooleet nisin.

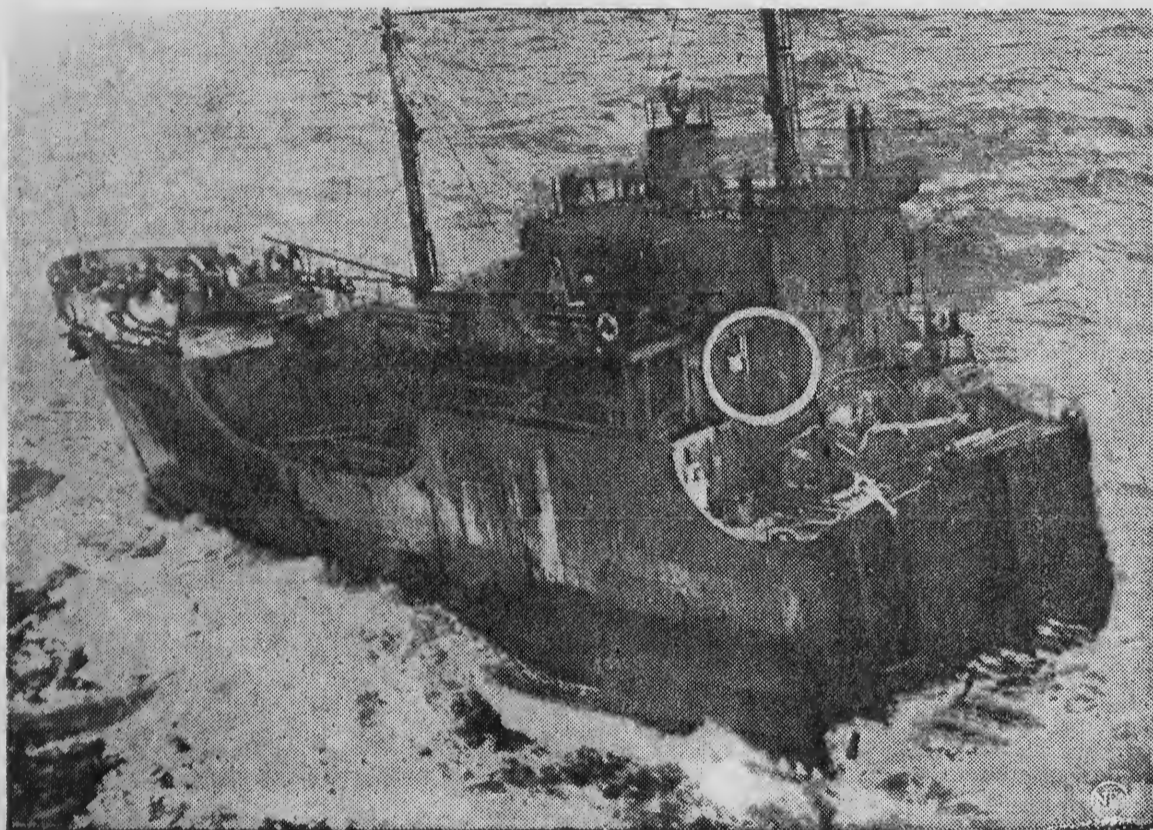
"Diné t'óo'děě' danilíinii kóne' 'iná'ázt'i' góne' biniinaa doo yá'ádahooshxóq̃ da." dajiniigo baa ch'ēdahojit'ááh. 'Áko shí ná'ázt'i'-dóo t'óo'di t'áá'á'í tsin sitq̃adi shighan. 'Áko shí 'agháago shaa hwiinít'ǵ. 'Áko ndi shí doo t'óo'děě' nishǵǵ da nisin. Háálá t'áá 'iná'ázt'i' góne' shikéyah si'q̃. 'Áádóo bit'áahdidq̃q' t'áá 'ákóne' bēégashii naakaigo nihits'q̃q' biná'ast'i'. 'Áko 'ákót'ēego bēégashii bee łá'í 'idlínigíí bee 'atah séłǵǵ. K'ad dízdiiin, dóo bi'q̃q naaki niilt'ēego bēégashii bee łá'í niidlǵ.

Bēégashii bee łá'í 'idlíini' doo nihit' 'adaanii da dajiniigíí 'éi t'áá hó da'jisihi. Shí 'iinisingo 'ákót'ē nisin. T'óo yěědǵq̃ yee' kóq̃ bee 'atah dahohkááh bēégashii ndahotniigho ch'ēeh daho'doo'niid. T'áadoo baa ndajist'jǵ da. 'Áko k'ad t'óo 'ak'e'diniihigíí t'ēiyá 'át'ēego nát'q̃q' bee nihaa ninájkai. Ts'idá t'áá 'i'iyisíí bee nihidahizhdigóq̃h. Wónáásdóo diné łá' nihizaadił naashchii'go 'adanihideeshłiit' nihidíiniid. Díí doo yooch'íid 'át'ēe da. Ts'idá t'áá shináát diné łá' 'ákódíiniid. Kót'ēego diné haa yinit'jǵgo shǵǵ haa yit'ēe łeh. Díí ts'idá hazhó'ó nihá baa ntsídaahkees dooleet, shinant'a'í danohłiini. Háálá baq̃h shini'í bee baq̃h shini'. Éi baq̃ 'anihidishni.

Chief Manuelito was my poterial grandfather. He was o man identified with everything good in the way of livelihood offered by the government. And I taa think that the government's programs ore good. There's nothing thot people can da ta me an that occount. So I intend ta hang anto this Cattle Assaciation as lang as I con.

One heors people say, "Foreigners coming in have made things bad." I live one mile outside af the area. So I am ane af their principal targets. But I da nat feel that I om fram the outside. Becpuse my land is on the inside. There were cattle in there right at the beginning when they put up the fence. Sa that's haw I came ta be a member of the Cattle Assaciation. Naw forty-twa af us are members af the assaciation.

Thase who say they are against the Cattle Association are moking o mistoke. Thot's my opinian. At the beginning people were tald to buy cattle and jain. They gave the motter no ottention. And naw becouse af envy they wont to do away with it. They are reolly quorreling violently with us about it. And ane man told us he was reolly going ta moke our faces bloody. [This is na lie. A mon mode that statement right in my presence. What should be done when a man makes such a threot? Give this yaur careful attention, you wha are our leaders. Far I really regret and worry about these things. That's why I have spaken to you.



Kwii tsinaa'eeltsoh t'áá 'alní'ídóo tátkáá' dah naa'eetgo bikáá'. Díí tsinaa'eet Keshinish yěědǵq̃ ndajidzǵz nt'ēe' t'áadoo hooyání 'atnǵǵ' gónaa k'e'eltq̃ jini. Názbqsgo ná'ásdzooígíí biyi'gi 'éi nda'al'eetigíí ndilt'ēego sizǵ.

go diné łahgóo bide daadzaaz. Na'aldloosh 'ádaat'ēii dó' bide daadzaazgo łá'í dichin, 'índa hak'az 'ádaat'ēii da yéeda'oo'niih ha'nii-go naghái 'e'e'aah bich'ijí kényah yaa niho-neel'ánijí 'ákót'ēego baq dahane'.

Doo 'asohodéébéezh da ha'niiigo Tségháhoo-dzanídi hane' kjǵh hit'ēehgo Naat'ánii T'áá-łá'í ha'nínigíí Be'aldíila Sinil hoolyéedi siláago nda'alt'a'í shijé'igíí chidí naat'a'í łá' yíyíikeed. Haa lá' yit'ēego 'adaanii lá, chidí naat'a'í bikáá'děě' shá hada'doosit' yidíiniid. 'Éi ákódzaago diné bikéyah bikáá'góo siláago bił tádá'doot'a'. T'áá 'aaníí diné bide daadzaaz lá daaniigo nát'q̃q' yaa ndahoolne'. Biiskáni Phoenix hoolyéeděě' Bilagáana łá' diné bikéyah bikáá'góo bił tánáada'doot'a'. 'Átdó' t'áá 'aaníí diné bide daadzaaz lá náádadoo'niid. Dibé ndi doo yas yii' dóya' 'át'ēe da hazlǵǵ' lá daaniigo yaa náádahoolne'.

'Éi da'níłts'q̃q'góo t'áá 'ákót'ēego baa da-hóone'. 'Áko Arizona náhásdzooígíí biyi' 'aláqjǵ' biłhólníihii Governor, wolyé ha'nínigíí t'áá 'ákót'ēego yee naaltsoos 'ádayiilaa. Siláottsooi, 'índa siláago nda'al'eetigíí bichidí naat'a'í dahólóq̃góo dajókeedgo hane' 'ádajii-laa. 'Éi diné bitahgóo ch'iyáán dóo t'oh 'ádaa-

'ahayói ndayisnii'. Łichii' 'atná'asdzoh wolyéigíí 'éi ch'iyáán bidah 'adahidoo'nikígíí t'áá 'iitǵidaat'ēego yee 'iijéé'.

Siláago dó' chidí naa'na'í da yee 'iijéé'. 'Éi da'nítiingóo yas ndeifdlaad dooleet biniyē. Chidí naa'na'í łá' weasel deifnii léi' dó' ha'it'q̃. Díí weasel wolyé ha'nínigíí 'éi yas nitsaa ndi t'áá yikáá' ndzit'í lá. Chidí naa'na'í 'atiingóo ndaashnishgo 'índa 'atiin ndahasłǵǵ'. 'Atiin 'q̃q' 'ándaalyaa dóo 'índa diné bitahgóo chiditsoh bee t'oh 'adahaasgǵ. Ch'iyáán da. Diné bide 'ádahoot'ēhigíí bich'ǵ'. Da'nítiingo 'ánadahoolyaa dóo 'índa diné t'áá bí 'ák'indadikaii t'áadoo ts'idá bich'ǵ' ndahwii'nání kingóo 'atnáadaakah náslǵǵ'.

Diné bitahgóo 'ada'iigeehgo naakidi damii-go 'azlǵǵ'. T'oh waa'k'at'ch'ǵ' bida'ast'ónígíí dízdiiindi miil dóo bi'aango diné bich'ǵ' kólyaa. T'áá díí łá' chidí naat'a'í bikáá'děě' bidah (Page 2 bikáa'gi baa nááháni'.)

A total concentration of Navaho Service activities on Blizzard Relief has necessitated the present abbreviated edition of Adahconifigii.

'adahaas'nil. Ła' 'éi chidítsoh bee diné bitaa daasgi. Łichíi' 'Ałna'asdzoh wolyéhígíí 'éi ch'iyáán 40 tons dahidéldo bíghahgo yee 'íí-jéé'. Phoenix hoolyéedi 'átchíní da'ólta'ígíí díí ch'iyáán niigígo yindaashnish. T'áá 'at'áq 'aheenéelt'e'go bida'ast'ógo 'adayiilaa. 'Éi chidí naat'a'í bikáá'déé' diné bich'i' bidah 'adahaas'nil.

K'ai' Bii'tó hoolyéedi 'éi doo 'ákóq' 'áhóó-t'íid da ha'nígo baa hóóné'. Diné Ła' Teddy Nez joolyéego bił kéełojit'íiní ch'iyáán Ła' bich'i' bidah 'ahidoo'nił jinígo Tónaneesdzídi biniiyé kijił jiiyá jiní. "T'áá 'ákót'ée dooleet. Yiskáqgo nihich'i' bidah 'idi'yoo'nił." ho'doo'niid jiní. Biiskáni ch'iyáán hach'i' bidah 'ada-ha'nił baa na'aldeehgo ts'ídá hó haghanígi bich'e'édq'j' 'abe' yadiizíní dabiyl'ígíí Ła' bi-dah 'ee'nil jiní. Yadiizíní yéé diitaa'go t'áá wóné'ejj' Ła' hatsiits'iin béstałgo hoł niziníłne' jiní. 'Éi hodine'é ch'iyáán bá jókeedgo Tóna-neesdzígóo 'ajiiyáhq hwe'asdzq' nt'ée' jiní.

'Áádóo t'áá 'ákwii 'atdó' t'oh bidah 'anáa-daha'niłgo 'ólta'gi kin 'átchíní yii' daniyahígi bikáa'j' t'oh Ła' bidah 'eelne'go yigházníłne' jiní.

Chidí naat'a'í bikáá'déé' diné bich'i' bidah 'ada'nił baa na'aldeehgo diné 'índa Bilagáana kéyah bił béédahózinii na'at'a'ígíí yá dahoo'j' biniiyé 'atah bił táda'doot'a'.

Tségháhoodzánidóo Joe Chiarella ha'nínigíi 'atah bił táda'doot'a'. 'Éi 'ánígo haa'í hoł 'oot'ah nt'ée' 'asdzáni léi' hooghan yii'déé' ch'élwodgo háahgóo shíi ch'éeł hach'i' dah na'a'ah jiní. T'óo bikáá'góo hoł n'it'ahgo wónáásdóo bit'kaak' hach'i' deniiní'ah jiní. 'Ayaadi bi-t'kaak' Łichíi' léi' háahgóo shíi hach'i' dah nináánei'ah jiní. 'Áko 'índa ch'iyáán Ła' bich'i' bidah 'ajiiłkaad jiní. T'áadoo le'é daalchii'ii bee dah nida'oh'ah ha'nígo 'éi shíi yq' 'at'.

Łahgóo diné Ła' bidibé nda'iiłchíił nt'ée' léi' bits'q' daaslił lá. Łahgo 'éi diné Ła' dibé yázhi yá hahwiizgeedgo yisdá yínił lá jiní. Łeeyi' góyaa t'áá hótsoago hahwiizgeed dóo yikáá' dah 'ashoozh lá jiní. Dibé bichaan 'ákó-yaa 'ayiiyził dóo 'azhił yikáá' niiniłjéé' lá jiní. Dibé bichaanigíi bee honeezdogo 'ákóyaa dibé yázhi 'anéi'niłgo yee yisdá yínił. 'Abe' yadiizíní dabiyl'ígíí 'éi yee néidiłjéé' lá jiní. T'áa díi bits'q' neeznáa lá jiní.

Dził Yíiini bighq' di dó' t'áá yéego diné dichin dóo hak'az yéed'a'os'ni' ha'nígo baa dahane' yas yitsohígi biniiinaa. Tsosts'id-ts'áadah náahaiídq' 'ákót'éego yas yitsohgo bik'ee ti'dahojooznii' yéé t'áá 'ákót'éego k'ad Ła' biniiinaa hach'i' nináadahwiis'náa' jiní. 'Éi t'áá 'áají kээdahat'ínigíi 'ákót'éego yee 'ádaa-dahalne'.

'Aze'íł'íni Wáashindoon yá ndaalinshii dóo siláago yá 'aze'ádeit'ínigíi Ła' yit diné yitahgóo tádoókai. 'Éi naatnił 'adaat'éii yiká hada'asiidgo yiniyé tádoókai. 'Áádóo diné bqqh dah nahaz'áanii t'áá díkwii shíi yiká 'íijéé' ha'nígo baa dahane'. 'Atiin ndahonit'Ła' lá ndi chidí naa'na'í weasel wolyé ha'nínigíi Ła' yee tádiiná dahooghangóo.

Wáashindoon yá ndaalinshii Naabeehóji bił haz'ánigíi, 'índa Phoenix hoolyéedi Wáashin-doon yá nináadaalnishii t'áá yéego diné yiká 'íijéé'. 'Oolkiłigíi t'áadoo ts'ídá yit da'ólta' nahaliní Łahgóo t'áá yiláahgóo 'adahalniishgo ndaashnish. 'Índa t'áá diné danilíinii bidine'é Ła' bide 'adahoodzaaigíi bqqgogo ts'ídá t'áá 'íiyisíi yindaashnish. 'Atiin 'andahwiiołgóo yaa 'adahalyáanii da Ła' t'áá t'óo'góo hak'az yii' ndabiłka'góo 'ádaat'íid.

Díi ná'ahóónáadgo yidzaazigíi béese díkwii-di miil bíghahgo shíi diné nat'q' 'anáyoo'nil. 'Ákwii t'ahdoo bééhoozjij da.

Back in January snow began to fall heavily, especially on the western side of the reservation. Before snow from one storm could melt, another snow would come. And the wind would come up and drift the snow over roads and trails so the people could not get to the store to buy food, or could not find anything for their sheep to eat.

Reports of these conditions began to come into the office at Window Rock, so Mr. Stewart asked army fliers from Albuquerque to fly over the reservation and tell him whether conditions were serious. These army fliers reported that the conditions were bad. Some fliers from Phoenix, called the Civil Air Patrol, flew over the Navajo country on the next day, and they too reported that there was too much snow for the sheep and people.

So the Governor of Arizona wrote a paper saying that there was an emergency in northern Arizona. The army and navy were asked to supply planes to carry supplies to the Navajos. A day or so later 18 big airplanes appeared in Phoenix, ready to start. The Indian Service had already bought a lot of hay, and the Red Cross bought food and tied it in sacks so it could be dropped to hungry people.

The army, the navy, and others supplied tractors to help clear the roads, as well as a kind of vehicle called a weasel, which can go over the snow without getting stuck. When the roads were cleared, trucks hauled food and hay in for distribution to people who needed it and couldn't get to a store to buy it.

For more than two weeks the planes and trucks carried hay and food to the reservation. They carried more than 40,000 bales of hay to the reservation, and of these more than half were dropped from planes. The remainder were carried by truck. The Red Cross supplied over 40 tons of food. Much of this food was packed in packages by the children at the Phoenix Indian School. Then a little parachute was put on each sack and it was dropped to the people.

Once a terrible accident occurred over near Kaibeto. Teddy Nez was snowbound, so he went to Tuba City to ask for help. They told him there that supplies would be dropped to his family the next day. The next day an airplane came over and dropped hay and a sack of food. But the plane was flying toward the hogan when the food and hay was pushed out. A sack full of condensed milk flew right in through the hogan door and hit Mr. Nez's wife on the head, killing her.

At Kaibeto, bales of hay went right through the roof of the school dormitory. It is dangerous to be out in the open when things are being dropped from a plane.

Many men, both white men and Navajos flew on the airplanes to guide the pilots and show them where the hay and food was needed.

Once, Joe Chiorella was flying with one of the pilots to guide him. Joe says that they flew over a hogan and saw a woman out in front of her place. She wanted to attract the attention of the people in the plane, but she didn't have anything red that she could wave. She had on many skirts, and one of them was red. So she went through her skirts until she came to the red one. She took hold of it and bent over, waving the red skirt at the airplane. They dropped her some food.

Many lambs have been born in the snow, and many of them have died. One man saved his lambs this way. He had noticed that fresh manure piled together generates warmth. So he dug a hole in the middle of his corral, and piled fresh manure on the bottom of the hole. Over this he placed cedar bark and boughs. And over the hole he spread a tarpaulin. Then he put the new lambs in the hole where they were kept very warm. He fed them coned milk, and only three or four of them died.

Up in the Block Mesa area many people have suffered, because the snow has been very deep and there was neither food for the people nor for the livestock. Some people say that this snow has been as bad as the storm back in 1931.

The Indian Service doctors, along with one doctor sent by the army, went all over the reservation to find out whether or not there were many sick people as a result of the snowstorm, and to help those that they found. These doctors traveled over very bad roads, and even went out in weasels to bring in sick people.

Nearly all of the employees of the Navajo Service, many Indian service men in Phoenix, and many Navajos themselves have worked very hard and done all they possibly could to help the Navajos through this emergency. Men have worked long hours in the snow and cold,

By

Manuelito Begay No. 2

Mexican Springs — Gallup, New Mexico

Naakai Bito' hoolyéegi ná'ázt'í'ídóo t'óo' di t'áá'á'í tsin sitáqgi shighan. 'Áko shí ts'ídá 'agháago shaa honit'ago ndahohníh.

Wáashindoondéé' hoo'áat'ii ha'at'ii da bee 'iináanii yá hasht'e hool'ijhgo ts'ídá t'áá 'altso bá 'at'é kót'éego yee has'q' nt'ée'. 'Áko díi ná'ázt'í'ígíi, diné yaa saad bighánigíi doo nihí bidahodeet'áanii 'at'ée da. Nihí 'iní'doolt'ih doo dadii'niidii 'at'ée da. Kéyah bee bidahól-níihii, 'jó 'éi bini' bik'ehgo nihá 'iná'ázt'í'. Kéyah náásgóo t'áá'áhagi 'at'éego bee 'iináa dooleet'ii díi nihá baa hwiinít'íinii 'éi 'at'é. 'Éi bqq yéego dayínóhtq'. Kónihí'doo'niidigíi bqq-go Ła' t'ah ndi dayíniitq' daniidzin. 'Éidiigíi 'atah yit'soodgo k'ad 'atah diné shaa ndaat'j. Sha'átchíní t'áá dah yish'ishgi t'áá 'ániiltso diné nihaa ndaat'í.

Ha'at'íhii da diné bá yá'at'éełii Wáashin-doon hoot'áat'ii bik'ehgo bá niilyáago Ła' doo shił 'aanii da jinígo bits'q'j' dzizt'j dooleet-ígíi 'éi doo yee has'q' da. Shizhé'é nt'ée' Manuelito wolyéé nt'ée' t'áá 'ákót'éego yee na'itini nt'ée'. "Doo yá'at'éeł ntsékeesii, Wáashindoondéé' hoot'áat'ii yits'q'j' dah yí-nahii 'éi dóo t'óo baa didoot'áat' da". Jó kónii Łeh nt'ée'. 'Éidiigíi 'atah ndiiláago k'ad diné yee shaa ndaat'j. T'áá 'éi biniiinaa diné Ła' shizéé' nei'á nahalingo shich'i' hahasdzíi'. 'Éi t'áá 'íiyisíi yéego bqqh shíni'.

Kodóo t'áá nihí T'áa' Naaznili niłjigo nihá sizinigíi dóo diné béégashii nihá yaa 'ahalyán-ígíi ch'éeł hazhó'ogo nihíłni. 'Áko ts'ídá t'óo t'áá bíghahagi 'at'éego t'éiyá baa yiikah. Wónáás dóo k'ad doo 'asohodéébézh da.

Wáashindoondéé' bee ndahojis'áanii t'áá hó Ła' kwii nihá ndazhdoot'éeł. 'Éi nihá yaa yinił'j dooleet. Kót'éego baa ntsékees shí.

'Índa díi k'ad kwii béégashii naakaiigíi bi-ts'q'q'adóo 'adahwiis'áagóo diné béégashii yá'at'éełii 'adayii'éesh. 'Áko díi béégashii bee Ła'í niidlinigíi baa nihíł dahózhq'go nihits'q'q'adóo dóola yá'adaat'éełii 'adahat'éeł. Toohdée', 'índa Ch'íníłjéé', 'índa T'íists'óoz Ndeesh-gizhdée' dóo Tsiizizii dahooleyéedéé' da diné yaa 'atah nádleehgo dóola 'adayii'éesh. 'Índa 'aak'eeego béégashii ndahidinihgo da Bilagáana 'akał bist'ee'ii danilíinii nihaa 'atah ná-dleeh. Nihá yaa bił dahózhq' nahalin. "Díi béégashii bee Ła'í noht'ínigíi nihíłj' ts'ídá yá'adaat'éeł lá. 'Éi bqq wołi bee bidadoot'kaal. Dóo wołi bee baa 'adahot'q' danihiłni 'akon.

Díi k'ad ná'ázt'í' bine'déé' hahojiił'áhigíi 'éi t'áá hó da'jisiih. Ła' bee nihitah dajilj' nt'ée' nihits'ajiskai. 'Áko nat'q'ago bee nihaa ninájikai nahalin. Doo 'asohodoobéézhgóo bik'e'dinihigi 'adahí'dii'ni. 'Áko díi ná'ázt'í' bidahozhdeez'áanii t'áá hó Ła' baa 'ahojilyq'go t'éiyá yá'at'éeł. T'áá nihí bich'i' nihijit'áago 'éi doo Ła' daolne' 'at'ée da. Ha'at'ii da bee 'at'í danihidiilnił daaniigo yee nihich'i' háadaadzihigíi t'óo t'áá 'ákóq' doot'ih. T'áá hó Ła' biniiyé niho'deelt'jigo 'éi 'atah 'izhdooliit'go bee bich'i' yázhdoot'ih. Wóné'é kééhwiit'ínigíi díi ná'ázt'í'ígíi doo nihí bidahodeet'áanii 'at'ée da. 'Áko bidahozhdeez'ánigíi t'áá hó Ła' biniiyé niho'deelt'jigo yá'at'éeł. Hoł 'atah diidleet' dóo díi béégashii sinilígíi hazhó'ó hoł baa ndadiit'j. Diné yee nihaa 'aya-

(Page 3 bikáa'gi baa náaháni.)

often sleeping out in the snow or in some deserted hogan to keep the roads open.

We still do not know just how much damage this snowstorm has done.

ADAHOONILIGII

Published on the first of each month at the United States Indian School. Phoenix, Arizona.

Address all letters to the Editor, 'ADAHOONILIGII. Education Office, Navajo Service, Window Rock, Arizona.

Subscription rate: \$0.50 per year. Make all checks and money orders payable to The Treasurer of the United States. PIHS 3 1 49 1700

Robert W. Young Editor
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NAAKAII BITO'GI

dahooli yígíí baa ndadiit'íí. 'Béégashii yee tá'í nilíinii yá naaltsoos 'íí'íni nilínígíí béeso nihi-ts'áá' náyiilááh dajinínígíí dó' hazhó'ó ho' baa ndadiit'íí. Wáashindoondéé' 'azhdíitqádii hó honahat'a' 'át'é. 'Áko 'á' ho' 'átah siidlí'go haa yit'éego shíí nihá baa nitsídadzikees dooleet. Nihich'ááh ndii'áii daats'í nihá 'ádazhdoolíí. Dooda daats'í. Jó hó hódahólnííh.

T'áá nihí t'éiyá 'átah néidleehgo 'éi nááná-łahdégé' danilíinii nihits'áá' ndayíitshxqoh. K'ad dįįdi daats'í t'áadoo le'é baa ndadiit'íí biniyé 'átah nsiidlíí. 'Áko ts'ídá t'áá bíghahdi nihits'áá' ndayíishxqoh. 'Áko k'ad t'óó 'ákót'éego hoolzhish. Saad doo 'aaníinii nihá 'ádajit'ínígíí k'ad bik'ee doo 'asohodéé'jíd da. T'áá nihinant'a'í dajíllinii 'ádaníhijit'í. T'áadoo le'é baa ndeít'ínígíí t'óó saad nichxó'í nihits'áá' 'ánidajoodlíí nahalin. Hazhó'ó yá'át'éehgo t'áadoo le'é nihá nabik'íyadajit'í dooleet yéeni' doo 'ádajóné' 'át'éé da. Dewey Etsitty 'éi nihibéesh bąqah dah si'ání jílí. Hastiin Bikooh Biye' dóó Woodrow Becenti 'éi Táá' Naaznili jílí. Díí 'éi ádahodishní.

'Índa Dewey Etsitty hodi'nínígíí 'ólta' bée 'iiná ho' bééhózin léi', 'índa 'ólta' jinízin léi' bi-t'ááhdidáq' t'áadoo hazhó'ó 'ajíłta'í bits'ázh-níyá. 'Áádóó 'ólta' baa 'ahééh jinízin léi' ha'át'éego ha'átchíní t'óó 'ólta' bits'ázhnínígo k'ad t'óó 'akóq ndaakai. Da'ólta' nt'éé. Bee nihiláqji' dzizįgo ha'átchíní 'ólta' bijíniłgo doodaii' ha'átchíní da kóq naaltsoos 'ádeit'íí t'áá 'ákónéehéé 'aní dadi'níí dooleet nt'éé. dooleet yéeni'. 'Áko 'índa ha'át'íi da jįnįgo K'ad 'éi kwii nihiná'ázt'í'ígíí bine'jį diné kée-dahat'íinii t'áá 'aktsoní yik'ee ti'dahooníłh jįnįgo 'ahii' naanįjoodáá. Doo diné ha'át'íhii da yik'ee ti'dahooníłhgóó 'ájíni. T'áá lá 'aaníí 'aná'ázt'í' ní. Ndi, 'éi t'áá 'aktso bá 'át'é. Doo biyi'dóó ch'íbidí'needzoodí da. Díí kéyah nihá binda'azhnishígíí baa 'ádahojilyáq dooleet yéé t'áadoo bídazhneeztáq' da. Doo nihí 'adaanjį da dajįnįgo 'á' t'óó t'áá t'óó'di nda'ázhdídzil. / Shí díí t'áá 'iíyisíí diné dashi'j 'éi bąq 'ádishní. Shinant'a'í danohíinii díí ts'ídá hazhó'ó hasht'e dadoohłíí. T'áá nihí 'éi doo hasht'é daolne' 'át'éé. K'ad t'áá kót'éhé.

I live one mile outside the Mexican Springs Demonstration Area. So you hear of me as the one who is foremost in causing difficulties.

When the government comes out with a program designed to give people a livelihood, this program is for everyone, although people do not see it that way. This fenced area, the one about which there is so much dispute, is not our idea. It came as a result of the planning of those in charge of land matters. It is a program to assure us of the continual use of the land for future livelihood. They told us to hang onto it, and it is because

they told us that, that some of us still want to hang onto it. Because I was among those who grabbed onto it, I am now one of those with whom people are concerning themselves. People criticize, not only me, but all of my children.

It was not intended that some should oppose and refuse to take part in worthy programs developed by the government. My father, the former Manuelito, was right when he taught that "Don't give in to the wishes of people who do not think straight, and who refuse to take part in government programs." That's what he used to say. People criticize me because I have been one who has adopted such things (as government programs). That is why one person has threatened my life.

One of our people who is a Chapter Officer and one who keeps accounts for the Cattle Association tried to smooth things over, but without success. But we go at it (our quarrelling) in a big way. Now it has come to the point where it is serious. One of the original government planners (of this demonstration area) should be stationed here. He could take care of matters for us. That's my opinion.

People come here from all over to get good stock from this Cattle Association. And we of the Cattle Association are proud of the fact that our good sires are used for breeding. Navajos gather to get these sires from Shiprock, Chinle, Crownpoint and Leupp. And in the fall when cattle are being sold White cattlemen come (to see the cattle and buy). They seem to be proud of us. "You of this Cattle Association have good stock. So stay with it, and take good care of it," they tell us.

Those people who are against us are mistaken. Some of them used to be members of our association but they left us. Then they turned around and started to fight against us. We say unforgivable things to one another. So one of those who helped plan this area should be here to take care of it. When they merely advise us to do something, it doesn't work out. The threats that people voice against us can become realities. If a government man is stationed here he can call a meeting and explain things to the people. We people who live in this demonstration area are not the ones who planned it. So one of the original planners should be stationed here. We'll get together with him, and carefully discuss this Cattle Association with him. And we will discuss those features that cause people to mistrust us. We will also discuss the matter of deductions which has been referred to in connection with the Secretary of the Association. This program is a government program from top to bottom. So if we can get together with a government man we can get his thinking on it. He might be able to develop some sort of protection for us. Maybe not. He'd be the one to say.

When we get together on our own initiative, people from the outside spoil the meeting for us. We've gotten together about four times for the purpose of discussing things. And every time they have ruined things for us. That's the way it is at present. It has gotten to where we cannot stand the falsehoods that they make up about us. Our leaders are the main culprits. Whatever we discuss, they confuse the issue with falsehoods and wild statements. They can't seem to give their consideration to

those things which would be good. Dewey Etsitty is our delegate to the Tribal Council. Herman Becenti and Woodrow Becenti are Chapter Officers. They're the ones I am referring to.

Dewey Etsitty is aware of education as a source of livelihood, and he wants schools—yet in his day he left school without going very far. He claims to be thankful for education; then why does he take his own children out of school and let them just wander around here. They used to go to school. He should set a good example by putting his own children in school, so his children could do some of the secretarial work here. Then we would say that whatever he said was right. But all he does is go about saying that people outside the demonstration area are suffering every hardship. What he says about people suffering is not so. It's true that the area has been fenced off. But it's for everyone. No one was driven out of it. Much work has been done on this land of ours, and we should take care of it, but they won't give it a try. Some stay out of it saying merely that they are not in accord with it.

I say this because people are so terribly critical of me. My leaders, see if you can solve this. We cannot solve it.

WILLIAM J. LIPPENCOTT

Kéyah Binant'a'í J. A. Krug wolyéhígíí Bilagáana 'á William J. Lippencott wolyéé léi' Indians bina'ach'ąqah 'ádaat'éii 'aláqji' yá sizį dooleet níigo niinłtį jini.

Áłtséédáq' 'éi Bilagáana 'á Dr. A. V. Kidder wolyéé léi' yiniyé 'aláqji' sizį nt'éé. Tón-teel wónaanígóó deeyá ha'níigo biniinaa binaanish nilínee yits'á nýá silį.

Díí Bilagáana Lippencott wolyéhígíí naghái Leeyi'tó hoolyéhígíí bich'įjį Kin Nteel náa-hoolyé 'ákwii naalyéhé yá sidáhí nilįgo k'ad neeznáá náahai. Diné t'áá 'ákwii kéedahat'ínígíí yá yíneedłįgo diyogí ts'ídá yá'át'éehgo 'álį yaa haakai.

Díí k'ad Indians bina'ach'ąqah danilíinii biniyé ho'disnilígíí 'éi 'ashdlajilt'é biniyé jiznil. 'Áko ndi doo bik'é hach'į' nda'iilyée da. Indians bina'ach'ąqah wolyéii náásgóó dajit'éeł dooleet dóó 'adahwiis'áagóó béého'díłzingo 'ádajósín dooleet biniyé.

J.A. Krug, Secretary of the Interior, appointed Wm. J. Lippencott, Wide Ruins, Ariz., as a commissioner of the Indian arts and crafts board.

Lippencott will succeed Dr. A. V. Kidder of the Carnegie Institution of Washington, who resigned to go abroad.

Lippencott took over a trading post on the Navajo reservation in 1938, and developed a rug weaving industry among the Indians.

The board is composed of five members who serve without pay. Its purpose is to promote development of crafts among American Indians.



Chidí bitoo' bée 'iíh ndahakaahii kwii si'ánigíí 'atsinilt'ish t'éiyá yee dah ndiilwo' nt'éé' 'atsinilt'ish 'ásdįįdgo dzi'izí bigháqhi' ndajiz'áago 'éi náyoohisgo 'ádajilaa jini. Áko shí t'áá sáhi chidí bitoo' haa dahéeniłigo 'ahoolzhiizh.

DOO JOO'INII HAZLI'GO BAA HANE'

By Tony Tsosie — Fort Defiance, Arizona

'Atk'idáq díí nahasdzáan nihit dah si'ánigíí bikáa'gi 'ádahóót'iid ha'níigo baa dahane'. Ch'ool'í'í hoolyéegi 'áhóót'iid daaní.

'Áltsé Hastiin dóó 'Áltsé 'Asdzáq wolyéii, 'índa Yoolgaii 'Asdzáq dóó 'Asdzáq Nádleehé 'ahíikaigo nidziztá jini. Níléidéé' hayíikáqago 'Áltsé Hastiin 'azhdoolish biniiyé ch'izhníyáago Ch'ool'í'í si'áqjii' 'ajíighal nt'ée' bílátahgi t'áa 'álts'íisigo k'os bit dah shoogish jini. Yah 'anídzoódzáago "Níléi la' ha'át'éego lá Ch'ool'í'í bílátahgi k'os bit dah shoogish?" jini jini. "T'áa la' 'aaníí shoo. Ha'át'éego lá 'át'ée lá?" ní jini 'Áltsé 'Asdzáq 'atdó' ch'élwodgo.

'Aadóó 'anáá'oot'á. Níléidéé' naaniinítkáqago t'ah nt'ée' t'áa 'akónáánát'é jini. 'Éi shíí 'Áltsé Hastiin ch'ínáádzídzáago t'áa 'akót'éego Ch'ool'í'í bit 'anáájoogal. K'ad 'índa bílátah yéé t'ah wóyááhago k'os bit dah náashoogish jini. 'Aadéé' yah 'anínáádzzoódzáago baa náahojoolne'. 'Aadóó 'Asdzáánéé ch'ínáájílwod. "Shoo t'áa la' 'aaníí. Haa lá yit'éego 'át'ée lá?" náázhdooniid jini. 'Aadóó 'índa 'éi t'áa 'akót'éego 'anáá'oot'á.

'Áltsé Hastiin wolyéii hayíikáqago ch'ínáádzídzá. Ch'ool'í'í 'anáájoogal nt'ée' 'índa níléi t'ah wóyahgo k'os dithit neel'á. Bikétsiin nahalingi t'éiyá honít'i. "Haa lá yit'éego 'át'ée níléi Ch'ool'í'í? K'ad la' bit'áahdi t'éiyá honít'i'go k'os dithit bit shizhóod." jini jini. "Haa'ishdó," náázhdooniid 'Asdzáq jilíinii. "Shoo t'áa la' 'aaníí." náázhdooniid. 'Áko t'óó 'akónáánát'éego 'anáá'oot'á.

'Aadóó 'abínigo t'óó naaniinítkánigo ch'ínáájídzá, t'áa bit Ch'ool'í'í 'anáájoogal. Nt'ée' 'índa doo yit'í da silíí lá. Kojí' ts'ídá díjdi 'azl'í. Kwíi díjdi 'aleeh góne' 'índa 'Áltsé 'Asdzáq wolyéii "Haa'í shq' 'akóqo dí-nááh. Baa nanítá. Ha'át'éego lá 'át'íí lá?" hodíiniid.

'Aadóó 'akóqo dashdiiyá. 'Áadi jiniyáá nt'ée' t'áa 'íiyisíí doo hoot'íí da lá jini. T'áa bibqah nahalingi ndi doo hoot'íí da. Haa shíí nízahjii' nizhníyáago t'óó náat'áq' dah nízhdiidzá. Ts'ídá náat'áq' dah nízhdiidzáago ha'át'íí shíí 'adíniid ylists'áq' jini. Ndi t'áa ch'ééh ndizighal. Dah náázdiidzáá nt'ée' t'áa 'akónáanéists'áq' jini. T'áa 'akót'éego ts'ídá díjdi 'azl'í. T'áa 'akóqo jiziz' nt'ée' 'anikt'anii 'adíniid jini. 'Aadóó náat'áq' 'áajii' dah nízhdiidzáá nt'ée' kóqo 'awée' léi' sit jini. Ts'ídá t'áa bitgo ha'a'ahjigo Haashch'éétti'í 'adíniid ylists'áq' jini. "Wóo wóoh" ní jó 'akon. Díjdi 'adíniidgo 'aadéé' kojí' nikéswod. "Díí 'awée' shí háníyá." ní jini. "Shí lá 'atdó' 'éi háníyá ní." bijini jini. Kwe'é 'atghazh'it'áahgo t'áa hodíina. "Shí lá díigi 'át'éego bee dínéeséet ní. 'Índa yoolk'áatgóo Kót'ée dooleet." 'ahizhdooniid. "Shí lá nanise' bihádííin bee dínéeséet ní. 'Índa ch'ilátah hózhóon 'adaat'éii da." jini jini Haashch'éétti'í. "Shí lá 'atdó' t'áa 'akót'ée dooleet ní. Bee dínéeséetii t'áa 'atso hóló. Ch'il bihádííin, 'índa 'ostse' 'adaat'éii da bee dínéeséet." jini jini 'Áltsé Hastiin. Kót'éego 'atghazh'it'áahgo hodíina. 'Áko 'índa Haashch'éétti'í ho'di'nínéé 'ak'ee'qq hajíiyá silíí. 'Áko t'óó yikáihjii' dah náhozhdiidliid jini, 'akon.

'Aadóó shíí 'éi 'awée' dah nízhdiit'í 'Áltsé 'Asdzáán bich'í. 'Aadóó baa 'aháyáago t'áadoo hodíina'í neeyá jini. Názhnít'íidóo díí yitkaah t'áa bich'í góne' t'áadoo le'égóo naal'a' silíí. Chizh da nináyiit'íidgo yaa naaghá. 'Aadóó díí yitkaah góne' chizh hanááná-

dáa nt'ée' Jóhonaa'ái bik'ihoolé' lá jini. Chizh nízhdiit'íid nt'ée' ha'át'íí shíí hane'déé' hats'áq' yaa kóyiilaa. Hats'áq' yaa kónáyíil'íhgo ch'ééh chizh nízhdiit'íid jini. Díjdi na'ásdl'í'go "Ha'át'íí yee chizh sits'áq' yaa yóta?" jiniigo t'áajigo hajíighal nt'ée' hane'déé' t'óó 'ayóogo jaat'óót dah yinoot'ot jini Jóhonaa'ái. K'ad shq' 'éi chizh hats'áq' yaa kónáyíil'íh lá:

"Díí k'ad biniiyé 'ásht'ínigíí nimá dóó nizhé'é bit bééhózin. 'Áko 'éi baa hooghanidóo t'ah naghái 'akohdi 'it nídadoot'ih." hodíiniidgo dah náhodiidle' jini Jóhonaa'ái.

'Aadóó t'áa 'áko chizh dah nízhdiit'íid. Hooghandi' nídízdzáago hamá dóó hazhé'é bit hojoolne'. 'Áko 'éi 'it názt'í' dooleet ha'nínéé t'áa há 'akólyaa jini. 'Áadi hwiidoot'k'áat biniiyé 'áadi t'áa sáhi dzizdá. Ha'át'íhii da ndi doo tá' wóné siláa da. Bikáa' jidinóotéetii ndi 'ádingo. 'Aadóó bit jiniiz'í'go t'áa 'eeshtahgóo jineezt'í jini. 'Ajii'haazh lá jini haa shíí nízahjii'. 'Áko t'áa 'íit'í'go t'ah nt'ée' tá' hwiighahgóo jizt'í jini. Nílahdi chizh hajíighahgáq' haa níyáháq t'áa 'éi 'át'íí lá jini. 'Ákwe'é 'at'ajoot'áazh. Ch'idí wolyéii t'éiyá hak'í dah siitsoozgo yiskáq lá jini.

"Nizhé'é dóó nimá doo 'oodl'áq da dooleet shq'shin. 'Éi baa díí ch'idí wolyéhigíí bílák'eejii' kódiilíit. Yee 'iidoodl'qat biniiyé. 'Índa díí k'ad m'qq nahalindi 'ayéhé bá hooghan 'ályaa-igíí 'éi kodóo náas yidiiskáq'góo, 'índa hool'áagóo t'áa 'akót'éego bik'ehgóo 'áhoot'ée dooleet. Bik'ehgo 'ooldah dooleet." díiniidgo Jóhonaa'ái danáhodiidle'. K'ad 'éi kót'éego doo joo'íinii hazl'í'go baa dahojilne'.

There are stories which tell of the events which took place long ago on this earth of ours. They say that this story took place at Gobernador Knob.

Those called First Man and First Woman, and White Shell Woman and Changing Woman had come together and were sitting. Right as dawn was breaking First Man went outdoors; he glanced over at the peak of Gobernador Knob, and saw a little cloud hanging there, it is said. When he went back inside he said, "I wonder why it is that there is a little cloud hanging over there on the summit of Gobernador Knob?" First Woman ran outside too, and exclaimed, "Why, it's true. I wonder why it is?"

The sun set again. And then with the first streak of dawn it was that way again. When First Man got up he saw that it was that way again. But this time the cloud hung a little lower, down on the peak. When he went back inside he again mentioned it. And the Woman again ran out. And again she said, "It sure is. I wonder why it is?" And it was that way all day.

When dawn came First Man got up. He again looked at Gobernador Peak and the dark cloud was still farther down. Only the base of the mountain was visible "What can it be over there at Gobernador Knob?" he said. "Let me see," again said the Woman. "It sure is," she again said. And it was that way again all day.

And then at the first streak of dawn he got up and again looked at Gobernador Knob. And he found that it had become invisible. This made the fourth time. This being the fourth time First Woman said to him, "Go see what you can find out. Investigate it. Why does it do that?"

So he set out for there. When he arrived there he found that visibility was poor. One could not see even along the edge of it. He went some distance, and then decided to turn back. Just as he turned to start back he heard something. But he looked around without seeing anything. He started off again, but again there was a noise. And it happened that way four times. He stopped in his tracks and a Corn Fly chirped. Then he went back to where the noise came from, and found a baby lying there, it is said. And at that moment he heard Talking God speak over toward the east. "Wóo, wóoh," he said.

After he had spoken four times he appeared right there. "I've come for this baby," said Talking God. "I also came for her," First Man told him. For a long time they argued about this matter. They each told how they proposed to raise the baby, and what they planned for its future. "I will raise her with the pollen from plants, and with beautiful flowers," said Talking God. "So will I. I have everything with which to raise her. I will raise her with the pollen from plants, and with berries," said First Man. They argued that way for a long time. And finally the one called Talking God stepped aside. And then he went back into the dawn, it is said.

And then First Man picked up the baby and started toward First Woman with it. With care the baby grew up quickly. Before the fourth day following that in which she was picked up, she could be sent on errands. She could bring fire wood on her back. On the fourth day she again went after wood and Sun came down upon her. She was trying to get up with the load of wood on her back, but something was holding it down. Something kept holding it down and she could not lift it up. After the fourth try she said, "What is holding my wood down?" As she said this she turned her head around and there was Sun covered with (turquoise) earrings. So she knew that it must have been Sun who was holding down her wood. As Sun went back up, he said, "Your father and mother know the purpose of my actions. Tell them to build a brush shelter a little way from the hogan."

So she picked up the firewood. And when she got back home she told her mother and father. So the brush shelter was made for her. She sat down alone there to spend the night. There was nothing whatsoever inside the shelter. There was not even bedding there. When she became sleepy she just lay down on the ground. She slept for quite a while. At midnite she found that some one was lying beside her. It was the same one who had come to her when she had gone for wood. They spent the night beneath a robe.

"Your mother and father will not believe perhaps. So, as proof, give them this robe. The custom of building a separate home, in connection with those who marry will go on into the future. It will be the custom," said Sun as he went back up. That is the story they tell about the origin of the name "the one whom one does not see" (mother-in-law). (Because Sun did not look upon the girl's mother, but merely sent a gift. The groom still gives the mother-in-law a gift at marriage, but doesn't look at her.)

Vera Mae Sells Yá'at'éehgo 'Ólta

Tóta' hoolyéegi t'áa diné tá' Cato Sells wolyéego kéehat'í. Díí hastiin bitsi' Vera Mae Sells wolyéego Highland University, Las Vegas, New Mexico, hoolyéedi 'ólta'. Wáashindoon-déé' béeso tá' ba'ínilgo 'aak'eedáq' 'ólta'góo 'íiyá jini. 'Índa t'áa'la' 'agháiigo 'áadi 'ólta', ndi t'áa 'íidáq' piano wolyéego bee nda'a'né-igíí 'ayóo yiyiichíh silíí' ha'níigo baa hane'. 'Áko k'ad biniiyé náhoo'ahgo Bilagáana dabidoonáat'í t'óó 'ahayóí 'átah nádleehgo yináat' piano wolyéhigíí yee niná'neeh daaní.

Díí k'ad ts'ídá t'áa doo 'asohodoobéezh da diné haa 'átah 'ál'íhgo bináat' t'áadoo le'é baa nijígháago háahgi 'da 'ghodoolzhishigíí. 'Áko díí 'at'éed t'áa diné nilíigo baa hane'ígíí yíneel'á. Háalá t'áa 'íiyisíí yiniyé 'ihool'ah.

Miss Vera Mae Sells, Navajo, father Mr. Cato sells, Farmington, New Mexico, is attending Highlands University, Las Vegas, New Mexico. This is her first year in college. She has an educational loan from the Indian Service. She is giving a piano recital in Las Vegas by herself this month. This is no small accomplishment since this is only her first year in college and she will provide the whole evening's entertainment herself.

D. M.

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